go back and defile himself? You say, he should not defile himself.[29] Shall I say that just as he does not defile himself for them, so he should not defile himself for a meth mizwah?[30] It says significantly, 'And for his sister': for his sister he does not defile himself,

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(1) I.e., which can see the mourner, if they stand several deep.
(2) To see the crowd.
(3) Linen and wool.
(4) Prov. XXI, 30.
(5) Because there is a grave in it.
(6) A field in which there was once a grave which has been ploughed up, so that bones may be scattered about.
(7) But not by the Scripture.
(8) To blow the small bones away.
(9) V. Pes. (Sonc. ed.) p. 492-4 notes.
(10) He was a priest.
(11) Which proves that showing respect overrides the rules of uncleanness.
(12) I.e., a 'law of Moses from Sinai'.
(13) I.e., anything which overshadows, v. Num. XIX, 14.
(14) Between its outside and what it contains.
(15) The uncleanness which it overshadows breaks through and extends beyond its confines.
(16) Men. 37b.
(17) Deut. XVII, 11, and not to negative precepts in general.
(18) And the objection still remains.
(19) They based on these words their authority to make rules equally binding with those laid down in the Torah, and Rab b. Shaba interprets the words 'negative precept of the Torah' in the passage quoted to mean, 'Rabbinical ordinances deriving their sanction from this negative precept of their Torah'.
(20) V. Shab. 81b.
(21) For notes V. B.M. (Sonc. ed.) 30a.
(22) Deut. XXII, 1, 4.
(23) I.e., if he stood to lose more from neglecting his own work than the other from the loss of his animal.
(24) Of which it was said supra that he takes off the garment even in the street.
(25) Lit., 'money'. To override a ritual rule is more serious.
(26) Nazir 48b.
(27) Num. VI, 7.
(28) A Nazirite who is also a priest.
(29) Because those things must be done at a fixed time, and cannot be postponed.
(30) Lit., '(the burial of) a dead, which is a religious obligation'. V. Glos.

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but he does defile himself for a meth mizwah. But why should this be? Let us apply the rule, 'There is no wisdom nor understanding nor counsel against the Lord?[1] — The case is different there, because it is written, 'And for his sister'. Let us then derive a ruling from this [for mixed kinds]? — Where it is a case of 'sit still and do nothing', it is different.[2]

Said R. Papa to Abaye: How is it that for the former generations miracles were performed and for us miracles are not performed? It cannot be because of their [superiority in] study, because in the years of Rab Judah the whole of their studies was confined to Nezikin, and we study all six Orders, and when Rab Judah came in [the tractate] 'Ukzin [to the law], 'If a woman presses vegetables in a pot'[3] (or, according to others, 'olives pressed with their leaves are clean'),[4] he used to say, I see all the difficulties of Rab and Samuel here.[5] and we have thirteen versions of Ukzin.[6] And yet when Rab Judah drew off one shoe,[7] rain used to come, whereas we torment ourselves and cry loudly, and no notice is taken of us![8] He replied: The former generations used to be ready to sacrifice their lives for